



**Miya biwi ko Ek Dusre  
Par Hamesha ke Liye  
Haram Karne Vali**

**BADI  
GALTIYA**



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Miya - Biwi** ko hamesha ke liye ek dusre par haram ho jane ko shariat me hurmate musahrat kehte he.

**Note-** aaghe bar-bar hurmat ka lafz aane vala he, isliye yaad rahe ke hurmat ka matlab he miya biwi ka ek dusre par hamesha ke liye haram ho jana.

**Hurmate Musahrat** ke masle ke mutallik ek khas baat ye arz karni he ke baz log deen ke masail sikhne sikhane me sharam karte he, ye sharam karna bahut hi bura he, deen ke mamle me sharam nahi karni chahiye,

hamara ye ajib hal he ke sab ke bich me gunah karte waqt to hame sharam nahi aati aur deen ki baat karte waqt sharam aajati he, **sahaba**<sub>(rd)</sub> ne deen ki baate puchhne aur samazne me bilkul sharam nahi karte he, mard to mard, aurte bhi sharam nahi karti thi.

baz martaba aisa hota ke majlis ke darmiyan aakar **sahaba**<sub>(rd)</sub> ki aurte saval karti, **hazrat ume sulem**<sub>(rd)</sub> **Huzur** ﷺ ke pas aayi aur puchha ke ya **Rasulallah** ﷺ beshak **Allah** taala hak baat bayan karne se nahi sharmata, kya aurat ko jab ehtilam (arthat svapnadosh) ho jaye to us par gusal farz he?

ansar ki aurto ki is khubi ki vajah se **hazrat aisha**<sub>(rd)</sub> ne uki tarif in alfaz me farmayi behtarin aurte ansar ki aurte he ke unko deen ki baat samazne se sharam rukavat nahi banti, (yani sharmaye bagair deen ki baat puchh kar samaz leti thi) aur usi safa par

he ke **hazrat mujahid rahimullah** farmate he ke sharam karne vala aur takabbur karne vala ilam hasil nahi kar sakta. (bukhari ji.1, sa.24)

isliye in masail ke sikhne sikhane me sharam se kaam nahi lena chahiye, aaj log aise masail ke puchhne se sharam karte he aur sikhane vale samzane se sharam karte he, isliye ehsas huva ke inko asan alfaz aur aise andaaz me likha jaye ke adami isko padhkar khud hi achchhi tarah samaz jaye aur yahi baat sochkar ye risala likha gaya. aur is galti ko aise saf alfaz me bayan kar diya gaya he ke ummid he ke jo adami dhiyan se padhega to inshaallah usko puri baat samaz me aajayegi. **Allah** is galti se hamari hifazat farmaye, aamin.

**miya biwi ko hamesha ke liye ek dusre par haram kar dene vali badi galti**

ek galti aisi he ke agar shauhar ya biwi se ho jaye to miya biwi ek dusre par hamesha ke

liye haram ho jate he, is galti ke ho jane ke baad biwi ko apne nikah me rakhne ki koi shakal nahi he, is galti ke ho jane ke baad shauhar ke liye jaruri he ke apni biwi ko talak dede, kyu ke is galti ke ho jane ke baad biwi apne shauhar par hamesha ke liye haram ho jati he.

(is galti ka bayan aaghe aa raha he) jis tarah koi mard apni aurat ko teen talak de de to aurat apne mard par haram ho jati he, isi tarah agar shauhar ya biwi se ye galti ho jaye to bhi biwi apne shauhar par hamesha ke liye haram ho jati he, teen talak dene ke baad to biwi ko apne nikah me firse lane ke liye shariyat ne rasta bhi bataya he, lekin is galti ke ho jane ke baad biwi ko apne nikah me lane ka koi rasta nahi dono maut tak firse jama nahi ho sakte isi tarah agar biwi se ye galti ho jaye to bhi yahi masla he ke dono miya biwi hamesha ke liye ek dusre

par haram ho jayege ab dono ke jama hone ka koi rasta nahi.

fatava mahmudiya ji11, pg369 par he ke vo biwi hamesha ke liye haram ho gayi koi surat uske halal hone ki nahi usse juda ho jana wajib he hamesha ke liye usko chhod de aur keh de ke mene usko chhod diya fir iddat ke baad vo aurat dusri jagah nikah karle jis shakhs ne ye masla batlaya he ke talak pad gayi, halale ke baad dobara nikah durust he usne galat batlaya he.

**Hurmate Musahrat** se talak nahi padti aur nikah nahi tutta albatta nikah fasid ho jata he (yani kharab ho jata he) aur aurat ko chhodna wajib ho jata he aur halala ke baad dobara nikah sahih nahi hota, isliye har musalman mard aur aurat par zaruri he ke shariyat ke is hukam ko achchhi tarah samze aur is galti se bachne ki puri koshish kare.

## **miya biwi ek dusre par hamesha ke liye haram kar dene vali vo galti kya he?**

miya biwi ek dusre par hamesha ke liye haram kar dene vali vo galti ye he ke agar shauhar ka niche bataai hui aurto mese kisi ek aurat ko shahavat ke sath chhulena agar kisi mardne niche bataai hui aurto mese kisi ek aurat ko bhi shahvat ke sath chhuliya to us mard ki biwi hamesha ke liye us mard par haram ho jayegi isi tarah agar aurat ne shahvat ke sath niche bataye huye mardo mese kisi ek mard ko chhuliya to bhi yahi hukam he ke vo aurat apne shauhar par hamesha ke liye haram ho jayegi.

## **vo aurat aur mard kaun-kaun he jinko chulene se miya biwi hamesha ke liye ek dusre par haram ho jate he?**

jinko shahvat ke sath chulene se miya biwi hamesha ke liye haram ho jati he vo aurte ye

he-

{1} biwi ki maa (yani sas)

{2} biwi ki hakiki dadi

{3} biwi ki hakiki nani

{4} biwi ki apne shauhar ki beti sagi beti

{5} biwi ke pehle shauhar ki beti sauteli beti

{6} biwi ki sagi navasi

{7} biwi ki sagi poti (fatava aalamgiri ji1, s274)

mard ne in mese ek ko bhi shahvat ke sath chhuliya to us mard par apni biwi hamesha ke liye haram ho jayegi, in aurto me se kisi ne bhi us mard ko shahvat ke sath hath laga liya to bhi yahi masla he ke uski biwi us par haram ho jayegi. (bahruraik ji3, pg101)

**jinko shahvat ke sath hath laga nese biwi apne shauhar par haram ho jati he vo mard ye he:**

{1} shauhar ka baap (yani sasur)

{2} shauhar ka hakiki dada

{3} shauhar ka hakiki nana



{4} shauhar ka beta, biwi ke khud ke pet se  
ho saga beta

{5} shauhar ki pehli biwi ka beta sotela beta

{6} shauhar ka saga navasa

{7} shauhar ka saga pota [fatava aalamgiri ji1, s274]

**Saval:** kuchh logo ko ye aitraaz hota he ke  
bhulshe hath lagane ki vajah se jab ke dil ka  
irada bhi is kaam ka nahi tha to aisi sakht  
saza kyu di jarahi he? kare koi bhare koi.

**Javab:** biwi ka haram hona kisi kusur ki  
vajah se nahi, balke sabab paya jata he jaise  
ke koi shakhs bhul se jahar khale to gunah  
to nahi hoga, lekin marto jayega yani jaisa  
ke jahar chahe bhulkar khaye ya jan bujkar,  
har hal me iska asar hota he issi tarah  
bhulkar javani ke josh aur shahvat se hath  
lagaye, chahe janbujkar, ya bhulse har hal  
me iska asar to jaruri he. (imdadul fatava)



## **hath lagane ki vajah se haram shabit hone ki sharte**

ab ye janna chahiye ke jab kisi mard ne aurat ko ya kisi aurat ko hath lagaya to uski vajah se miya biwi ek dusre par tab hi haram hoga jab niche likhi huvi shart payi jaye, agar hath lagane ke waqt ye sharte na payi gayi to fir dono ek dusre par haram na hoga, chahe shahvat kitni hi ho.

{1} ladki ki umar nav salse kam na ho aur ladke ki umar bara salse kam na ho, isliye jis ladki ko chhuya gaya agar vo nav sal ki hogi to miya biwi ek dusre par haram ho jayege, agar nav sal se kam umar ki hogi to miya biwi ek dusre par haram na hoga, issi tarah jis ladke ko chhuya gaya uski umar bara sal ki hona jaruri he bara sal se kam umar vale ladke ko hath lagane se miya biwi ek dusre par haram na hoga.

{2} hath aur badan ke bich koi kapda ho ke

chhunevale ko badan ki garmi mehsus na ho to miya biwi ek dusre par haram na hoge, chahe shahvat ki halat me hi ho Hath aur badan ke bich koi kapda hone ke bavajud chhunevale ko badan ki garmi mehsus ho to miya biwi ek dusre par haram ho jayege.

{3} hath lagate waqt mard ya aurat dono me se kisi ek me nafsani shahvat ka hona miya biwi ke ek dusre par haram hone ke liye kafi he, dono me shahvat ka hona jaruri nahi he.

{4} jis mard ki sharamgah me khade hone ki takat ho to uske liye shahvat ka meyar ye he ke uski peshab ki jagah khadi ho jaye aur hath lagane se pehle hi jagah khadi ho to us me jiyadti ho jaye peshab ki jagah khadi ho jane ka matlab ye na mana jaye ke hath lagane ke baad se peshab ki jagah khadi hone tak hath laga huva rahe to hurmat shabit hogi, balke soch se hi sharamgah me

shahvat peda ho jaye, aur aise budhe mard, kamjor adami ke jinki sharamgah me khade hone ki takat na ho aur aurto ke liye shahvat ka meyar ye he ke unko dil me lajjat mehsus ho aur agar hath lagane se pehle hi se lajjat maujud ho to us me jiyadti ho jaye.

{5} agar hath lagane ke waqt shahvat ki halat naho balke hath alag ho jane ke baad shahvat ki halat peda huvi to miya biwi ek dusre par haram na honge. (1se5 ke sare masle fatava alamgiri ji1, s 275 par he)

## **upar bayan ki huvi sharto ke mutallik chand masle**

{1} murdo ko shahvat ke sath hath lagane se ya uske sath jina karne se hurmat sabit nahi hogi.

{2} aisi chhoti ladki jo shahvat ke layak na ho uske sath sambhog karne se hurmat sabit nahi hogi Jab sambhog se hurmat sabit

nahi hogi to hath lagane se to hurmat kaise sabit hogi? Is se pata chalta he chhote bachcho ka istinja vagaira pak karne me koi haraj nahi he, isse hurmat sabit nahi hoti.

{3} aisi budhi aurat ke jisko dekhkar shahvat nahi hoti usko hath lagane se bhi hurmat sabit ho jayegi isliye mard ko apni gharwali ki nani ya dadi ki jismani khidmat jaise ke balo me tel dalna, hath pair dabana vagaira se bachna chahiye.

{4} agar shahvat ke sath balo ko hath lage to jo bal sarke upar he unko hath laga he to hurmat sabit ho jayegi aur agar un balo ko hath laga he jo sarse niche latak rahe he to hurmat sabit nahi hogi.

{5} shahvat ke sath hath lagane me ye shart nahi he ke hath laga huva rahe, yah tak kaha gaya he ke agar kisi ne apni biwi ki taraf shahvat ke sath hath badaya aur vo uski

balig ladki ki nak par lag gaya aur us mard ki shahvat me jiyadti ho gayi to us mard par uski biwi haram ho jayegi, chahe usne apne hath ko fauran khich liya ho.

{6} aurat ya mard ko shahvat ke sath chhuna chahe jan bujkar ho ya bhul se ho ya jabardasti majbur karke ho, har hal me hurmat sabit ho jayegi.

{7} agar sone ki halat me bhi ye kaam hoga to bhi hurmat sabit ho jayegi, jaise ke kisi mard ne apni biwi ko apni jismani khahish puri karne ke liye uthana chaha aur uska hath uski nav sal se badi umar ki ladki ko lag gaya aur usne usko apni biwi samaz kar shahvat ke sath chutki lagayi aur uski shahvat badgayi to hurmat sabit ho jayegi.

{8} agar shahvat ke sath kat liya to bhi hurmat sabit ho jayegi, issi tarah agar shahvat ke sath nakhun ko chhu-liya to bhi

hurmat sabit ho jayegi.

{9} agar nashe ki halat me bhi apni beti ya sas ko chhu lega to hurmat sabit ho jayegi, **kazi ali sagadi<sub>(rh)</sub>** se puchha gaya ke kisi sharabi ne apni beti ko gale lagaya aur usko bosa diya aur usse sambhog karne ka irada kiya to uski beti ne kaha ke me teri beti hu, to usne fauran usko chhod diya to kiya us sharabi ki biwi sharabi par haram ho gayi? farmaya ha.  
(1se9 ke sare masle fatava alamgiri ji1, pg274-275 par he)

**vo kaam ke jinke karne valo ki baat sach nahi mani jayegi**

Kuchh kaam aise he ke koi shakhs unko kare aur fir kahe ke ye kaam mene shahvat ke sath nahi kya tha to bhi uski baat ko mana nahi jayega aur uski biwi usse juda kardi jayegi.

**Vo buri harkate ye he**

{1} agar koi shakhs aurat ki peshab ki jagah

(sharamgah) ko hath laga kar yu kehta he ke ye kaam karte waqt muze shahvat nahi thi to uski baat nahi mani jayegi aur uski biwi usse judaa kardi jayegi.

{2} agar aurat ka pistan yani chhati pakad liya aur kehta he ke shahvat ke sath nahi kiya tha to sach nahi mana jayega aur hurmat sabit ho jayegi.

{3} agar aurat ko bosa diya to hurmat sabit ho jayegi, lekin agar mazbut dalilo se pata chal jaye ke bosa dete waqt shahvat nahi thi to fir hurmat sabit nahi hogi. (ye sare masle fatava aalamgiri ji<sup>1</sup>, s276 par he)

**vo shakal jis me chhune vale ke nikah me koi bigad nahi aata, lekin jisko chhuva us aurat ya mard ke nikah me bigad paida ho jata he.**

{1} kisi mard ne apni hakiki maa ya soteli maa ko shahvat ke sath hath laga diya to iski

vajah se chhunevale mard ke nikah me koi bigad paida nahi hoga, lekin uski hakiki maa ya soteli maa uske baap par haram ho jayegi.

{2} issi tarah agar sasur ne apni bahu par hath dal diya to sasur ke nikah me koi fark nahi ayega lekin sasur ki bahu sasur ke bete par haram ho jayegi. (aalamgiri ji 1, s276) is masle ke bare me ek jaruri vajahat ye he ke aisi shakle jinme shauhar ke alava kisi dusre ki kisi harkat ki vajah se nikah me bigad paida hota ho to unme ek aham shart ye he ke shauhar ko is baat ka yakin aana chahiye ya usko galib guman hona chahiye ke aisa huva hoga agar shauhar ko aisa yakin ya galib guman na ho aur vo inkar karde ke aisa kuchh bhi nahi huva to miya biwi me judaai nahi hogi, aur vo dono miya biwi ek dusre par halal rahenge.



## shahvat ke sath dekhne ka bayan

jis tarah jin jin aurto ko shahvat ke sath hath lagane se shauhar par uski biwi haram ho jati he, issi tarah agar un aurto ki sharamgah ki taraf shauhar shavat ke sath dekhle to bhi uski biwi us par haram ho jayegi aur jin jin mardo ko shahvat ke sath hath lagane se aurat apne shauhar par haram ho jati un mardo ki sharamgah ki taraf agar aurat shahvat ke sath dekh legi to vo aurat apne shauhar par haram ho jayegi.

Jaise ke damad ne apni sas ki sharamgah ki taraf shahvat ke sath dekha ya bahu ne sasur ki sharamgah ki taraf shahvat ke sath dekha to miya biwi ek dusre par haram ho jayenge.

fatava aalamgiri ji1, s274 par he tarjuma- agar aurat ne mard ki sharamgah ki taraf dekha ya shahvat ke sath mard ko chhu liya ya shahvat ke sath bos diya to uski vajah se hurmate musahrat

sabit ho jayegi aur sharamgah ke alava tamam badan ke dusre hisso ko shahvat ke sath sirf dekhne se ya shahvat ke bagair kisi bhi hisse ko chhune se tamam ulama ke najdik hurmat sabit nahi hogi.

{1} shahvat ke sath aurat ki sharamgah ki taraf dekhne me ye shart he ke aurat ki sharamgah ke andar ka hissa dekha ho to hurmat sabit hogi aur ye hissa us waqt najar aa sakta he ke jab vo tek laga kar bethi huvi ho aur jab aurat khadi thi to aisi halat me uski sharamgah ka andar ka hissa dikhayi nahi deta, isliye khadi hone ki halat me aurat ki sharamgah dekhne se hurmat sabit nahi hogi. (aalamgiri ji 1, s274)

{2} shirf dekhne vale me shahvat jaruri he, dekhne vala chahe mard ho ya aurat jis mard ya aurat ki taraf dekha gaya he us me shahvat ka hona jaruri nahi he. (hurmate musahrat s21)

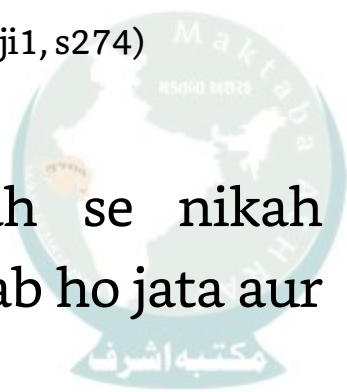
{3} agar aurat ke pakhana ke makam ko shahvat ke sath dekhle to usse hurmat sabit nahi hogi. (aalamgiri ji1, s275)

{4} agar aurat ki sharamgah ko kisi patle parde ya kach ke pichhe se dekha to hurmat sabit ho jayegi aur agar kisi aaine me se aurat ki sharamgah ko shahvat ke sath dekh liya to uski vajah se hurmat sabit nahi hogi, kyo ke usne aaine me aurat ki sharamgah ki parchhayi dekhi he.

issi tarah agar aurat hauz ke kinare par ho ya pool par ho aur uski sharamgah ko pani me dekhe to bhi hurmat sabit nahi hogi, lekin agar aurat khud pani me ho aur fir pani me aurat ki sharamgah ko deke to hurmat sabit ho jayegi. (aalamgiri ji1, s274)

### **Jaruri Vajahat**

Hurmate musahrat ki vajah se nikah khatam nahi hota, balke kharab ho jata aur us me bigad paida ho jata he.



hurmat sabit hone ki surat me bhi nikah khatam nahi huva, us aurat se sambhog karna jina nahi, agarche haram aur sakht gunah he jaise ke biwi se haiz ki halat me sambhog karna jina nahi, magar haram he, hurmat sabit hone ki halat me bhi agar khuda na khasta sambhog karliya to usse paida hone vali aulad ko jina ki aulad kehna durust nahi hoga lekin hurmate musahrat sabit hone ke baad agar sambhog karega to sakht gunehagar hoga aur mahar dena bhi jaruri hoga. (fatava mahmudiya ji11, s395)

aur jab nikah baki he to jab tak shauhar talak na de de tab tak aurat dusra nikah nahi kar sakti agar hurmate musahrat ki koi surat pesh aa gayi ho to aurat ke liye jaruri he ke hargij, hargij shauhar ke pas na rahe aur na shauhar ko karib aane de aur shauhar ke jimme bhi lajim he ke aisi aurat ko fauran juda kar de aur juban se bhi judai

jahir kar de maslan is tarike se kahe ke mene tujko chhod diya ya mene tujko talak de di.

agar shauhar bad-deeni ikhtiyar kare aur biwi ko juda na kare to jis tarike se bhi mumkin ho aurat ko us sakhs ke pas se chale jana nihayat jaruri he, lekin jab tak shauhar juban se na kahe ke mene us aurat ko juda kar diya ya kazi shariat ke kanun ke mutabik judaai na kar de us waqt tak us aurat ka dusre shakhs se nikah durust nahi ho sakta.

## **Ek Khataranak Mauka**

### **Is afat se bachne ka nabvi nuskha**

Hamare liye jaruri he ke is galti se bachne ke liye ham **Allah** se madad maangte rahe, kyu ke bachane vali jaat to **Allah** hi ki he.

Nek aur achchhe guman se dua ki jaye to **Allah** mehrum nahi rakhege, inshaallah.

Hadis me shahvat ki buraai se bachne ke

liye baaj dua-e-ye he.

{1} tarjuma ae **Allah** meri sharam-gah ko meh-fuj rakh.

{2} tarjuma ae **Allah** apne nafs ki buraai se me aapki panah maangta hu.

{3} tarjuma ae **Allah** me aapse aisa dar maangta hu jo muze aap ki nafarmaniyo se rok de, yaha tak ke me aapki farmabardari ke aise kaam karu jinse me aapki khush nudi ka mustahik ban jau.

**Note:** agar **Allah** na kare kisi ko ye masla aajaye to kisi bade mufti sahab se milkar rehbari hasil kare.

